THE SHEKEL

שקל

Published by the
AMERICAN ISRAEL
NUMISMATIC ASSOCIATION, INC.

VOLUME XXXI No. 5 SEPTEMBER-OCTOBER 1998

The Titanic's Jewish Connection

OUR ORGANIZATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual $15.-, Life $200.-, Foreign $22.-
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Volume XXXI No. 5 (Cons. #165) Sept.-Oct. 1998

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ISSN 0087-3486
Printed by our friends at Little River Press in Miami.

The President's Message by Moe Weinschel

Dear Members:

We attended the annual ANA Convention in Portland, OR. We are proud to announce that our West Coast Board member Donna J. Sims was the recipient of the Ben & Sylvia Odessor literary award from the Token & Medals Society. This annual award was sponsored a number of years ago by Ben Odessor for outstanding Judaic literary efforts.

We had a club table and visits from many attending members, notably Michael Zagorin and his wife Bonny. Mike exhibited (for the first time) and with strong competition was judged First Place. We signed up a number of new members who were attracted by our website ad and the display at the table.

We now have a web site; http://amerisrael.com. Visits are always welcome and we ask that you pass along the word. We also have links on the web site with other sites, such as: Israel Government Coins & Medals, Collectors Club, etc. Of utmost importance is the need to generate more members and the web site is an important source. Of course you, the members are the primary source for these new members, so, talk it up because we still have valuable prize awards for our top recruiters.

On July 15, we held our annual Board meeting in Ed & Florence Schuman's summer residence at Kutsher's Hotel in Monticello, NY. The financial report indicates that AINA is in the black and with judicious management plus donations, we can continue to provide our members with the best club services and best publication, The Shekel. Jay J, Van Grover reported on New Issues sales, and turned over a check to Treasurer, Florence Schuman. Ed Schuman reported on The Shekel. We all know he is performing a remarkable job as editor, and we urge all to provide more articles for publication. The Board agreed that our primary goal is MEMBERS and we will explore all avenues to attain the goal of "5000 members in 2000."

We are extending a special invitation to members and non-members, first timers and old timers, to join us on the Israel Study Tour, March 4 to 19, 1999. The price is right and the tour flyer is enclosed with this copy of The Shekel. It promises to be another outstanding event. We urge you to come and enjoy the friendliest group, the best accommodations the most wonderful places and sites to visit and to go home with lasting memories,

Shalom Moe

It is with profound sadness that A.I.N.A. records the passing of two long time members and personal friends.

Miriam Olson, beloved wife of Sidney L.Olson, past Board member and Treasurer of A.I.N.A., was a person steeped with the tradition of philanthropic endeavors. Her name is engraved on the walls of Mt Sinai Hospital in Miami, the Hebrew Home for the Aged, Shaare Zedak Hospital in Israel, The Great Synagogue in Jerusalem, Einstein University and countless others who benefited from this great lady. A.I.N.A. extends sincere condolences to Sidney and their children.

Sheldon N. Lelchuk, a guiding hand to many in the South Florida community, will be sadly missed by all who had the good fortune to be in contact with him. He was a gentle man, an attorney by profession, who served as a Board Member in the Israel Numismatic Society of Greater Miami. A.I.N.A. extends sincere condolences to his wife Florry and family.

URGENT MAILING MESSAGE

PLEASE NOTIFY THE FLORIDA A.I.N.A. OFFICE AT LEAST TWO WEEKS IN ADVANCE IF YOU CHANGE YOUR ADDRESS OR IF YOU WILL NOT BE ABLE TO RECEIVE THE SHEKEL MAGAZINES AT YOUR ADDRESS ON OUR RECORDS. THE POSTOFFICE WILL NOT FORWARD NON-PROFIT MAIL NOR WILL THEY HOLD OUR MAIL IF YOU ARE TEMPORARILY AWAY. THE MAGAZINES ARE RETURNED TO US WITH FIRST CLASS POSTAGE DUE CHARGES. THIS IS TURNING INTO A MAJOR PROBLEM FOR US, AS WE ARE REMAILING AT OUR EXPENSE DOZENS OF MAGAZINES EACH MONTH. YOUR CO-OPERATION IS URGENTLY NEEDED IN THIS MATTER.

From Tarshish to the Titanic

by Mel Wacks

Nautical items were among the first symbols to appear on ancient Judaean coins. This should not be too surprising, since Judaea's entire western border lies along the Mediterranean Sea, and one of the earliest Israel State Medals (1964), depicts a sailing ship and the inscription "King Solomon made a navy of ships" (I Kings 9-.26). It was this "fleet of Tarshish ... that brought Solomon gold, and silver" (I Kings 10-.22).

It makes sense that coins issued by the ancient Judaeans and modern Israelis have maritime themes. But ships have also played a prominent role in Jewish-American history. This can be seen in the medals issued by the Magnes Museum's Jewish-American Hall of Fame (Berkeley, California). Out of the thirty medals issued in this distinguished series, fully 20% feature ships!

Columbus and Friends

This armada of numismatic ship-themes begins with a medal designed by Paul Vincze. The medal commemorates Columbus' first audience with King Ferdinand and Queen Isabella in 1486. This medal honors three men of Jewish heritage without whom the voyage would not have been possible - scholar Don Isaac Abravanel, astronomer Abraham Zacuto, and royal court member Luis De Santangel (whose forebears had been forced to converted from his ancient heritage). They are pictured in cameos above Columbus' flagship, the Pinta. It was the astrolabe and astronomical tables supplied by Zacuto that insured its success. The story is well known how, with knowledge from Zacuto's tables that a lunar eclipse was imminent, Columbus told hostile Jamaican natives that if anyone was harmed he would permanently deprive them of light. But even the great astronomer Zacuto and the renowned scholar Abravanel were forced to leave Spain along with 300,000 other Jews after King Ferdinand and Queen Isabella signed the edict of expulsion on March 31, 1492

The First Group of Jewish Settlers

Portugal allowed 150,000 exiled Spanish Jews into the country. All those remaining were forcibly baptized five years later, but many continued to practice Judaism in secret. They were called Marranos or New Christians. The Inquisition was initiated in Portugal in 1531 by Pope Clement VII to locate (and kill) these secret Jews. Some Marranos managed to escape to Recife, Brazil. When the Dutch occupied the area in 1630, these refugees again were able to practice their religion openly, establishing synagogues, etc. But in 1654, after several years of fighting, the Portuguese reconquered the territory and the new governor gave the Jews three months - until April 26th to get out. They left in 16 ships for Holland or other Dutch possessions. One group of 23 got passage on the French frigate St. Catharine, and landed in New Amsterdam in the first week of September, 1654.

Governor Peter Stuyvesant, however, did not want them to stay. But on April 26, 1655 Directors of the Dutch West Indies Company told him "to give liberty to the Jews." In that summer, there was a need to increase the town militia because of trouble with the Swedish colony on the Delaware and with the Indians. But Jews were excluded from the right to stand guard. However, Asser Levy petitioned and eventually won the privilege. He eventually also was the first Jew granted the rights of citizenship. Alex Shagin designed the Jewish-American Hall of Fame medal depicting the first group of Jewish-American settlers debarking from the St. Catharine, with Asser Levy writing a petition in the foreground. (The original artist's sketch is shown, since this medal won't be issued until late in 1999.)

Commodore Uriah P. Levy

Now let's talk about another Levy, who could also trace his ancestry back to Portugal. In fact, Uriah P. Levy's great-great-grandfather had been the personal physician to King John V of Portugal. Uriah was barely 14 years old when he embarked on his noteworthy naval career by signing on as a cabin boy. Seven years later he volunteered for service in the United States Navy during the War of 1812 as "proof of love to my country." On March 5, 1817 he received a commission from President James Monroe, making Levy one of the first Jewish U.S. Naval officers.

In the left field of the medal, designed by Hal Reed, is Captain Levy's 3-masted naval sloop S.S. Vandalia. In 1838, this was the first ship to sail with discipline maintained without recourse to lashing. Such a lashing is shown to the right of the portrait. After being promoted to Commodore - the highest naval rank, Congress approved an anti-flogging bill, which Levy had strongly promoted. It was his wish that this singular accomplishment be remembered on his tombstone, and it is also inscribed on a scroll depicted on the medal.

Give me your tired, your poor ...

A shipload of turn-of-the-century Jewish immigrants, catching their first glimpse of the Statue of Liberty, were lovingly depicted by medallist Gerta Ries Wiener on the reverse of the Emma Lazarus commemorative medal. Lazarus took only two days to write one of the most famous poems in the English language. "The New Colossus" brought an impressive $1,500 in 1883, the highest price achieved at the auction-fundraiser for the pedestal of the Statue of Liberty. It was not until 1888 that the inspirational statue was erected. Sadly, this was a year after the young poet had died from cancer at the age of 38.

Emma's immortal words might have been forgotten, but for the efforts of Georgiana Schuyler, who had the poem inscribed on a tablet which was affixed inside the Statue of Liberty in 1903. It was not until 1945 that the tablet was moved from the second story landing to the entrance, where you can read it today: "Give me your tired, your poor, your huddled masses yearning to breathe free."

Heroes of the Titanic

Isidore Straus helped found Brooklyn's Abraham & Straus department store; also he and his brother Nathan were the principle partners of R. H. Macy's. Isidore had also served in Congress for one term in 1893 and was a trusted advisor to President Grover Cleveland. He and his wife Ida became immortal when 67 year old Isidore refused special treatment, and Mrs. Straus declined to board a lifeboat, reportedly saying "We have lived together for many years, and where you go, I go." They were last seen sitting on deck chairs, quietly talking with each other.

The Strauses are shown arm-in-arm on the obverse of the Jewish-American Hall of Fame's Titanic medal, just as they were depicted by J. Keller on the cover of the sheet music for the Yiddish song "The Titanic's Disaster' by Smulewitz and Russotto, published shortly after the tragedy. On the same side, the young 17 year old David Sarnoff is shown receiving messages from the Carpathia. For three days and nights, Sarnoff remained glued to his headphones, listening for the names of the rescued and relaying them to newsmen and frantic family members. Sarnoff went on to become Chairman of the Board of RCA. The medal was sculpted by Alex Shagin from a concept by Mel Wacks. It is pictured on the front cover of this issue of the SHEKEL.

All of the Jewish American Hall of Fame medals are on display at the Magnes Museum. New issues are offered to A.I.N.A. members at special prices. Some older issues may also be available and information can be obtained from the editor. Photographs of these medals can be viewed on the Internet at www.amuseum.org/jahf.

Homage to Israel's Navy
by Edward Schuman

When the Jews of Palestine established the State of Israel in 1948, all of its neighboring Arab countries declared war. They had in excess of a million men under arms and invaded Israel with the avowed goal of "driving the Jews into the sea." Most military forces at the disposal of the Israel were in the Hagana. This defense organization, formed in the 1920s to deter Arab attacks on Jewish settlers, was probably one of the best trained underground armies in modern history.

The major part of the Hagana fighters were infantry. As long as the British occupied Palestine under the terms of the Mandate, armored artillery or air battles could scarcely be anticipated. It was also almost impossible to obtain military aircraft or fighting naval ships at that time as no country would be inclined to sell off their surplus military supplies to an underground organization. What a difference fifty years can make.

The air power at the disposal of the Hagana consisted of small civilian planes which were used mainly for observation. The Hagana navy consisted of a few small power boats. The naval company was originally formed for the purpose of operating and navigating illegal immigrant refugee ships to Palestine. They were also given the task of directing passive resistance by the immigrant passengers in case of seizure and expulsion by the British navy. In the later years the naval company was expanded into a more aggressive unit after undergoing training in frogman activities. But a person would be inflating their imagination to call a few small motor boats a navy of even the smallest dimensions.

When the British left Palestine at the end of their Mandate, Israel took possession of several rusting hulks of confiscated immigrant ships which, after being captured by the British, were lying in Haifa Bay. Among these relics were a couple of surplus allied corvettes of pre-World War II vintage and an old American navy icebreaker. All of these had been used to bring Jewish refugees to Palestine.

These ships were quickly patched up and armed with antiquated mortars, formerly unreliable army field pieces, that were positioned for armament. However all of the ships' engines were old and not reliable, and could not be expected to operate at fast speeds.

Among the invading Arab countries, only Egypt boasted a navy. It had a total of 45 vessels, with the modern cruiser, the Emir Farouk, as its flagship.

David Ben Gurion, the first Prime Minister of Israel, had personally recruited an American, Paul Shulman, a veteran of only three years service in the United States Navy, to be the Israel Navy's first commander. Shulman, a young Jewish Zionist, had undergone the requisite training at the Annapolis Naval Academy. He had worked with the Hagana to find and to purchase any suitable type of boat that

could stay afloat to transport European Jewish refugees to Palestine in defiance of British immigration restrictions.

The invasion of the State of Israel did not come as a surprise to the Jews. They were clandestinely purchasing armament wherever it could be obtained. The Arab countries were confident that their combined forces would be victorious in a couple of days and then claim the land for themselves. The fighting determination of the Hagana troops took them by surprise.

There were several truces in the fighting called for by the then recently created United Nations in this War for Independence. By the the third week of October 1948, the invading Syrian, Lebanese and Jordanian armies had been largely defeated and repelled. While the Egyptian army had been contained, only Egypt remained a threat. Although true peace was remote, a United Nations-sponsored truce was scheduled for October 22, 1948.

It was during this truce, that information was received confirming two Egyptian warships had anchored just outside of the Tel Aviv harbor. These were the cruiser Emir Farouk, the pride and flagship of the Egyptian navy, and a smaller mine sweeper. The Egyptians were clearly trying to prevent the Israeli's from receiving military supply shipments by the sea.

Ben Gurion asked his Navy commander to secure the harbor at Tel Aviv at all cost. Shulman quickly organized a three-ship force to confront the Egyptians. All three of his vessels had been previously used before the war as illegal immigrant runners to carry European Jewish refugees to Palestine.

One had been renamed the "Wedgewood" after Josiah Clement Wedgewood, a non-Jewish British statesman and ardent supporter of Zionism, who had recently died. One other tramp steamer was called the Ma'oz. The vessels pulled alongside the Egyptian ships and Shulman called out over the Wedgewood's loudspeaker: "Truce period or no truce period, if you don't get the hell out of here, I'm going to shoot!"

His bluff had worked. The Egyptian cruiser could have blown the Wedgwood away with its large guns. Instead the two Egyptian vessels departed towards Gaza with the Israeli ships tagging after them. When the Israeli ships appeared off the coast of Gaza, Egyptian shore guns opened fire at them inflicting minor damage; a clear violation of the United Nations imposed truce.

Shulman radioed for permission to attack.'"No, came the response." Shulman radioed a second time, asking that his request be forwarded directly to Ben Gurion. Towards evening, the order was received. "Attack with all you've got." Shulman waited for the moon light to appear and began to search for his prey. After an hour's sail, he spotted the two Egyptian ships.

The Hagana had several motor boats, used by Italian commandos during World War II as kamikaze-type weapons. These boats could

be loaded with explosives and steered toward an enemy ship. At the last moment, the pilot could leap to safety while the boat continued to its target. These boats became Shulman's secret weapon. Under cover of darkness. the crew of the Ma'oz, which carried these motorboats, lowered four small vessels into the water.

The pilot of the first motorboat, loaded with explosives, steered his boat toward the Emir Farouk. At the last possible moment, he jumped into the water. A tremendously loud explosion was heard. Six seconds later, another explosion was heard and a few seconds afterwards a third. A billowing pillar of smoke and water rose to a height of 150 feet. The Emir Farouk began to keel over until its bridge touched the sea. and then disappeared beneath the water. The entire operation took less than five minutes. The only survivors were a few dozen sailors who managed to jump into the water, screaming and shouting.

The mine sweeper was also damaged as thick smoke was seen to rise from the vessel but it remained. afloat. As the Emir Farouk slipped below the surface, the Israeli retrieval boat plucked the Israeli commandos from the sea.

The sinking of the Emir Farouk was Israel's most dramatic naval victory during the War of Independence. Some 500 Egyptian sailors had lost their lives, many from that nation's upper class. However, this dramatic event received little formal publicity at the time. Israel wanted to draw no attention to its arguable violation of the truce, even though Egyptian guns had fired on their ships first. The Egyptian government hoped to keep the Israeli triumph a secret, but news of the enormous loss eventually reached the Egyptian public. For nearly a year the Egyptian navy had difficulty recruiting new sailors. The appearance of Israeli ships in Egyptian waters for the first time undermined Egyptian confidence in the sea. From then on, the Egyptians ceased supplying their forces in the Gaza Strip by water.

In the aftermath, Egypt complained to the United States State Department that an American citizen had sunk its navy's flagship. The State Department asked Paul Shulman to resign his naval reserve commission. When the war ended in 1949 and Israel's independence was established, Shulman became an Israeli citizen and founded a major engineering corporation in Haifa.

The commander of the speedboat unit, Yochai Bin-Nun was chosen to be one of the twelve heroes of Israel..

The Israel Government Coins and Medals Corporation has issued many coins and medals honoring the Israel Defense Forces and the Air Force, but sadly, the Israel Navy seems to have been omitted.

The solution to the numismatic illustration came from Moe Weinschel, who remembered that in 1973, the IGCMC cupro-nickel Season's Greeting token, which was also struck as the A.I.N.A. annual membership token, honored Israel's Navy.

The reverse side of the IGCMC Season's Greeting token contains the legend, "Israel Government Coins and Medals Corporation" in Hebrew and on the bottom sector in English, each in three lines. In the center section, their emblem, the Menorah, with the date "1973" on the left in English, and "5733" on the right in Hebrew.

The reverse side of the A.I.N.A. membership token has the date, "1973" above and its Hebrew equivalent "5733" on the bottom rim. To the left is the A.I.N.A emblem and the incused inscription, "American Israel Numismatic Association."

The obverse side of both tokens are identical. They contain the legend, printed in both Hebrew above, and in English below, "Homage to Israel's Navy." In the center is pictured an Israeli gunboat seen firing a missile into the air. The design comes from an Israeli Navy photograph

The IGCMC token had a mintage of 26,000. The A.I.N.A. token a mintage of just 2000, one of both were distributed to each of their members. At that time, twenty five years ago, the then five year old American Israel Numismatic Association could boast of having just over 1900 members. It is interesting to note that the following year, which commemorated Israel's 25th Anniversary, A.I.N.A. membership had significant growth as the token mintage was 3000.

Not many of these give-aways tokens exist today as not every one was saved. In looking through the A.I.N.A. storage warehouse for a specimen which could be used for the photographs for this article, a small number of the A.I.N.A. tokens were found, and slightly more of the 1973 IGCMC tokens.

While these last, a token will be mailed to any member who will sign up two new members for membership in A.I.N.A. for 1999. The last issue of 1998 will also be included with their membership.

The historical value of this "Homage to Israel's Navy" token should be enhanced by this true story. The token's monetary value, however, is only in the eyes of the beholder. This is your opportunity to own a token of substance.

The Shalom U. Zekada Synagogue by Shmuel Matalon

The number of synagogues of all kinds in Jerusalem is estimated to be from 1500 to 1600 today. Jerusalem can be considered the city with the most synagogues in the world. Tel-Aviv, considerably a younger city, having been established by Jews only about 90 years ago next year to be exact, has only around 500 synagogues.

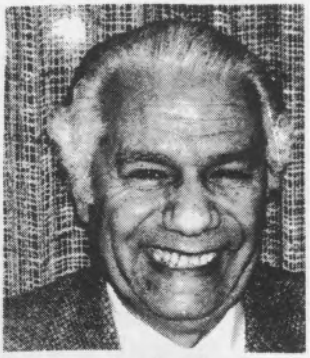
In 1933, on the 21st day of the month of Iyar, a decision was made by a share committee, headed by a Mr. S. Konfino, to build a Sephardic synagogue to be called "Shalom U. Zedaka" -"Ketter Shemtov" in Tel-Aviv.

A loan in the amount of 300 Palestine Pounds would be raised and repaid in five years. The share certificate, number 73, is signed by the chairman, the secretary and the comptroller and bears the stamp of the synagogue Shalom U. Zedaka.

One must wonder how this 65 year old certificate was able to survived the early Arab uprisings, the struggles against the British, World War II, the War of Independence and all of the following wars which took place in the Holyland. How many can exist?

Procedures & Codes in Operation Menorah

by Shmuel Aviezer



As may be remembered, "Operation Menorah" was the code-name of the highly confidential assignment involving the preparations to introduce the Sheqel as the new name of the Israeli currency.

At the beginning, the Israeli parliament, The Knesset, passed a law on June 4, 1969, naming the Israeli currency "Sheqel" to replace the lira (pound) as legal tender. At the insistence of the then Governor of the Bank of Israel, Mr. David Horowitz, a stipulation was included in that law, authorizing the Bank, pending the approval of the Government and the Finance Committee of the Knesset, to fix the date when the law can be implemented; this in order to allow the Bank ample time to prepare the banknotes and coins bearing the new name of the currency.

During many years afterwards the possibility of putting the law into effect had been aired but no decision was forthcoming for different reasons.

Upon assuming the premiership in June 1977, Prime Minister Menachem Begin was keen to revive ancient symbols that emphasize the ties between modern Israel and its past, so abundantly evidenced in the Bible with the term "sheqel" as a notable one. He therefore decided it was the ripe time to finally implement the Sheqel law. He instructed Finance Minister Simcha Eherlich to co-ordinate plans to this effect with Bank of Israel Governor Amon Gafni. The Governor submitted to the Prime Minister and to the Finance Minister a detailed program of the changeover, citing a provisional date of implementation as eighteen months after the formal approval. Both Mr. Begin and Mr. Eherlich initialed the program and the wheels of the preparations in the Currency Supply Unit of the Bank of Israel began to turn in earnest in early 1978.

The crucial problem facing those involved in the preparations was the strict instructions by the Prime Minister that the whole process should be carried out in rigorous secrecy. Governor Gafni's proposal had been to announce to the public in advance the planned change as being basically a technical step that bears no economic significance, allowing ample time for the public to adapt the change; yet, Mr. Eherlich chose to leave all options open which could probably be exploited for one or more economic measures to be put into force on the occasion of the currency changeover.

As the Head of the Currency Supply Unit, entrusted solely with carrying out this mission, I had to devise certain deception procedures that should be instrumental to steer away unwarranted attention, while at the same time serve to easily communicate with the various institutions outside Israel, the banknote printing plants and mints,

which undertook the task of preparing the new banknotes and coins under cloak-and-dagger coverage. Some of these procedures included:

-Hand-written messages sealed and dispatched personally by special courier.

-Messages received by special courier, marked "Private and Confidential" and addressed to me personally (this method was usually followed in certain correspondence by the Bank of Israel).

-Telephone conversation conducted from my home in after-hours. Urgent calls to the office were handled in codes (see hereafter).

-Our business partners abroad were advised beforehand to strictly refrain from uttering the word "Sheqel", even in face-to-face talks.

-Finished banknotes and coins were packed and stored in the strong rooms of the printers and the mints, pending specific orders for their dispatch.

-The principal poster explaining the equivalence of the new currency with the prevailing one was prepared by me at home with Letraset letters and consequently dispatched to the printers by special delivery for full scale production.

-Special sets of codes were formulated in order to enable relevance to each denomination in banknotes and coins. The codes were based specifically on the personality adorning the banknote or the motif designed on the coin.

Here are the codes applied:

a) Banknotes

(Special Reprint series or implicitly Sheqel Reprint series) ("Reprint" was used to indicate the similarity in design with the lira equivalent).

SRM -S.R. Montefiore, referring to the one Sheqel denomination.

SRW -S.R. Weizman, referring to the I.S. 5 denomination.

SRH -S.R. Herzl, referring to the I.S. 10 denomination.

SRD -*S.R. David Ben-Gurion, referring to the I.S 50 denomination

* The letter "D" was opted in order not to confuse the reference to the "B", formerly used to symbolize the Bialik banknote of 1970.

b) Coins

GA- Pomegranate - agora, referring to the fruit on the one new agora coin.(The use of "G" instead of "P" came to avoid confusion with the ten new agorot coin - see hereafter).

EA- Emblem - agora, referring to the State of Israel emblem on the 5 new agorot coin.

PA - Palm - agora, referring to the palm tree on the 10 new agorot coin.

LA - Lion - agora, referring to the lion appearing on the 1/2 Sheqel coin.

In the bank of Israel, the Governor, the two deputy-governors and the Secretary-General were at the beginning the only confidants of what is going on. Therefore, the brunt of the task fell heavily on my shoulders. Necessary approval of different stages in the production of the banknotes and the coins had to be given at meetings with representatives of the printers and coin-minters either in Israel or abroad. I had to improvise and manipulate every now and then, apprehensive of the danger of leakage that could undermine the whole project. Finally, after more than two years of tight secrecy the lid was taken off the project at the scheduled date and the Sheqel was born on February 24, 1980, to become the official name of the Israeli currency.

Addenda to Consistoire de Israelites

The May-June 1998 Shekel had an article on the French Consistoire de Israelites. In May of 1865, a bond was issued for a loan to construct two synagogues.The bond was issued for 300Fr and was to be repaid at 500 Fr by drawings over 70 years. The certificate has many rubber stamps on the face, denoting that interest payments were made over the years. This is a late addition to the article.

THE TEMPELGESELLSCHAFT

The Templars are a German sect which founded settlements in Erez Israel in the 19th and early years of the 20th centuries. The sect, which had its origin in the Pietist movement, was expelled from the Lutheran Church in 1858 and established itself under the name of *Tempelgesellschaft* ("Temple Society") as an independent religious community. Its aim was to realize the apocalyptic visions of the prophets of Israel by establishing colonies in the Holy Land.

The members considered it as their primary mission to create a "God's Kingdom on Earth" in the Holyland and from there to radiate a positive influence on the church and the social life of Europe.

In 1860, when the Templars had a membership of 5,000, four of its members went to Erez Israel to study conditions, and six years later several farming families belonging to the Templars made an abortive attempt to settle in what is today the Nahalal area. Two years later, in 1868, several dozen Templar families from Wuerttemberg established a colony in Haifa, at the foot of Mt. Carmel.

The Turkish administration welcomed these industrious settlers since they were likely to educate the local Arabs in better methods to cultivate their fields. For some time the leader of the sect, Christoph Hoffmann, tried to persuade the Turkish government to give the sect a free grant of agricultural land, but by 1871, when all of his attempts had failed, he purchased a tract of land on the site of what is today the Kiryah (government offices' area) in Tel Aviv, and founded an agricultural settlement there, naming it Sarona.

Although the settlers suffered great hardship and many (especially small infants) succumbed to malaria and the unaccustomed climate, they eventually became prosperous farmers. Individual Templars also settled in Jerusalem and in 1878 founded a residential quarter (the German Colony) in the Emek Refaim district. Other Templar families settled in Jaffa and Haifa. In 1875, according to figures given by the founders of the sect, there were 750 Templars living in Erez Israel.

In Jerusalem, which was made the center of the sect, the Templars established the *Lyceum des Tempelstifts,* a combined elementary and secondary school maintained by the foundation of the Temple. In addition, the Templars built there a bank and a hospital for the leporus, which was named *Jesushilfe,* (Jesus' help).

In 1902 they founded a settlement in the Lydda plain, naming it Wilhelma (after the Kaiser), and in 1906 two small villages, Bethlehem and Waldheim, were established in the Lower Galilee by Templars who had rejoined the Lutheran Church. In the towns, Templars and ex-Templars (who had returned to Lutheranism) owned hotels, stores, and workshops. By 1914 their number had risen to 1,200.

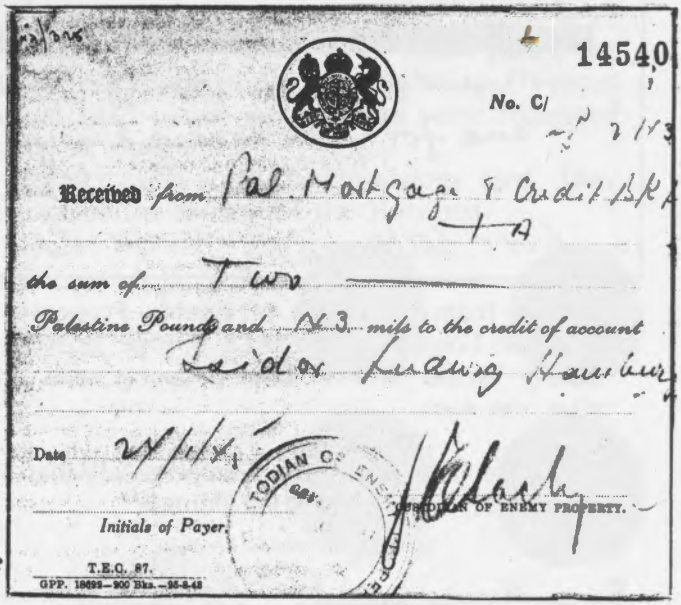
Rabbi Joseph Moses Salomon, the founder of the Jewish colony Petah Tikva bestowed a sort of Balaam's blessing on Sarona when

he wrote:... *"This beautiful sight causes at once pain and delight to the heart of the Jew. He will rejoice to see that the Holyland is fit to be turned into a celestial garden, but shame will cover his face as he realizes that people not of our race are the first to rebuild our holy country and we the children of Israel stand idly by..."*

When the British conquered Palestine in 1917/18, the German settlers were deported as enemy aliens, but they were allowed to return after the war. In the summer of 1938 there were some 1,500 Germans of Templar origin living in the country, owning a total of 6,700 acres of land.

When World War II broke out, Templars were interned by the British and by 1943 they were repatriated to Germany in exchange for Palestinians who had fallen into German hands or were deported to Australia.

The Custodian of Enemy Property was created by the British to supervise Templar assets in Palestine. They issued official receipts for the confiscated properties. Templar property was taken over by the Israel government in 1948, and was taken into account in the Reparations Agreement concluded with the German Federal Republic.


14540

No. C/

Received from Pal. Mortgage & Credit Bk

the sum of Two

Palestine Pounds and [illegible] mils to the credit of account

Leidor Ludwig Hamburg

Date

Initials of Payer

CUSTODIAN OF ENEMY PROPERTY.

T.E.C. 87.

GPP. 18699—900 Bks.—26-5-43

At no time did the Templars succeed in formulating a uniform religious ideology. In 1845 Hoffmann founded a weekly, *Sueddeutsche Warte* (South German Lookout) which acknowledged the divine origin of the prophetic books, but denied the historical authenticity of the Bible stories. The weekly had a large circulation. In the wake of the Crimean War, Hoffmann, like other visionaries of the period, came to believe that the Day of Judgment was at hand, and that the people of Jesus and not the Jews would inherit the Holy Land. After he had settled in Erez Israel, Hoffmann's views underwent a further development and he gave up his belief in the Trinity.

In Germany itself the sect did not last long, and it continued to exist only in Erez Israel. Even there the Templars, especially those living in the towns, failed to preserve their distinctive character. The second generation, and even more so the third, adopted a levantine way of life.

No. [redacted]

Office of the Public Custodian of Enemy Property in Palestine

[redacted] Jerusalem 27 - 4 - 1920

The Public Custodian hereby acknowledges receipt
from Litwinsky Bros. Esqs. Jaffa
of the sum of [redacted]
in respect of 6m a/c of Rent for Sarona Orange Groves
and for a/c of Sarona Orange Groves.

R. Hughes
for Public Custodian

Ent.d W.C.Howes.

Receipt from Custodian of Enemy Property for six months rent of Templar Colony of Sarona's orange groves which were confiscated during World War I. This property was returned to the Templars after the war.

Check of the Bank der Tempelgesellschaft issued in 1926 in the amount of twenty Palestine Pounds.

BANK DER TEMPELGESELLSCHAFT
(BANK OF THE TEMPLE SOCIETY) LIMITED
HAIFA – JAFFA – JERUSALEM

Erhalten von Herrn Mich. Ben-Baruch, Tel-Aviv, als Auszahlung
auf Scheck Nr. L.71817 über LL 381.30 per 27/12/35

die Summe von Zwanzig Pal. Pfunde

Wert in bar erhalten, worüber wir hiermit bescheinigen.

Jaffa, den 9. Januar 1936

£ 20.- [illegible]

1936

BANK DER TEMPELGESELLSCHAFT
(Bank of the Temple Society) Limited
FILIALE JAFFA

To cope with the everlasting shortage of small change in Palestine during the period of the Turkish rule, the local communities tried to overcome this by issuing tokens of their own. The *Centralcasse*, the financial organization of the Templars in Jerusalem issued metallic tokens which circulated from about 1880 to 1917. These tokens circulated in Jaffa and Haifa as well as in Jerusalem, and were issued in paras, matching the current Turkish money. They were recalled after World War I and subsequently sold to metal dealers and melted down. It is believed that these tokens were struck at the Royal Mint at Wuerttemberg. It should be noted that while the Turkish authorities forcibly objected to Jewish organizations issuing private tokens, the Templar tokens were accepted and even encouraged.

The large trading house Breisch Company in Jaffa, a templar owned business, issued round and square brass tokens, some with a center hole prior to 1888. The holed tokens were stored on spindles and thus the reason for the hole in the center. The Breisch & Co. tokens were issued in piaster denominations, with 1 piaster equal to 40 paras, the half piaster equal to 20 paras, the quarter piaster equal to 10 paras and the eighth piaster equal to 5 paras. All of these were redeemed when the company went out of business.

All templar issues are scarce with some denominations rare. They are avidly collected as a part of the money of the Holyland.

Not So Current Jewish Currency
by Alan H. Burghauser, M.D.

LODZ GHETTO

Then:

Hiding ... On the run - I could never have imagined such a turn of events! How our lives have changed! My Papa, once a respected physician, is now not permitted to even treat their animals. The Reich deems him fit to practice only on Jews, whose status is far beneath that of the cows in the field. The star on his coat labled "Artzt" proclaims his status" as a physician. In reality, status no longer exists in the ghetto. We are treated worse than the Nazi's pets.

When they came for us, I ran. Fleeing to the woods was like entering a new land. Some friends and I left everything behind-- we subsist on roots and wild berries. Sometimes Yankel, the most clever of the group, sneaks into the nearby farm house and steals a loaf of bread or some potatoes. Separated from our families, without food, clean clothing or shelter, we are very scared of what will become of us. It's not fair that children only ten years old should have to scavenge for a morsel of food. When will our next meal come? Who knows? Maybe never! For the first time in our lives, we are separated from our loving families; we're on our own - our ragged band of rebels are merely a group of scared and lonely children. We know of our horrible conditions here in the woods; we wonder of our families' condition inside the ghetto - better or worse?

Rivka heard a rumor that as the Jews were being brought to the ghetto, all their valuable possessions such as cash, art and jewelry had to be handed over. German Reich-Marks were strictly forbidden. The only thing that now separated our families from the animals was a layer of tattered cloths and small coins and notes marked "receipts", which they were given in place of their possessions. Worthless scraps of paper and light metal coins do not create a feeling of normalcy! She heard that all the families had to share living quarters in order to have adequate space to live and sleep. Fifteen people in one bedroom - is that adequate? They must feel like caged rats! At least we have the freedom to roam the woods although always in danger. Who really is better off --- they or us?

Years later

At the war's end the truth became known - many of those children hiding in the woods survived to tell their tale. Few of the ghetto's Jews survived; to Auschwitz-Bikenau they went to die. Vast numbers of Jews were herded into the area of Lodz which was designated as

the ghetto. The Nazi's renamed the city Litzmannstadt. The Reich had supported the infrastructure to keep order in the city. It gave a false sense of security to the inhabitants. It was run by the Jews themselves, be they only puppets. The controversial Mordechai Chaim Rumkowski was named the leader and became the Chief Jewish Elder. Was he supporting the Reich to save his own life or was he taking on this burdensome job because he felt it was beneficial for the Jews to govern themselves? These are questions which will never be answered.

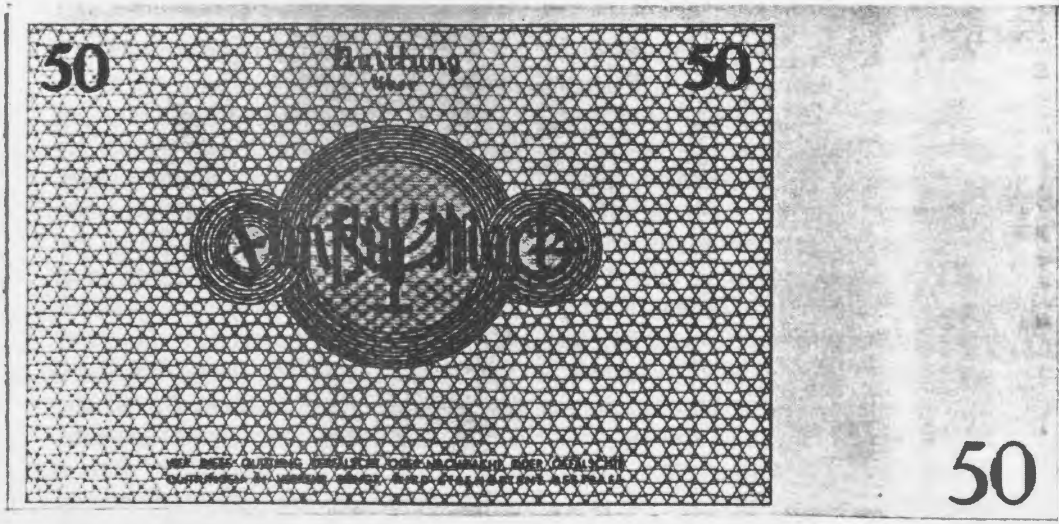
As the Jews were initiated into the Ghetto community they had to give up their property. To create a sense of normalcy, they were given in return, special ghetto receipts, called "Markguittungen des Altesten der Juden." (Mark Receipts of the Eldest Jew). An entire monetary system was now in place. Receipt tokens in the denominations of 10 Pfennig, 5, 10 and 20 marks were minted. Some were made of a magnesium/aluminum alloy called Elektron, others were of pure aluminum.

Rumors abound that the metal planchets used for this "coinage" came from the wreckage of down allied aircraft. The truth is unknown. Design elements included an obverse with the denomination and the wording "The Chief Jewish Elder in Litzmannstadt." The common reverse pictured a Star of David, the word "Ghetto," and the year of issue - 1943. This was surrounded by a circle of barbed wire inter-spaced with six small Stars of David. Paper receipts", sometimes derisively nick-named "Rumkis" were also printed for different denominations. These included 50 Pfennig and 1, 2 5, 10, 20 and 50 Marks. They were printed in various colors. The heading on all the notes were similar, stating "A Receipt for" and the denomination, "The Chief Jewish Elder in Litzmannstadt", his signature and a common date - May 15, 1940. A background of barbed-wire was in the shape of Stars of David. Slight variations are noted by the illustration below. Menorot and Stars of David are, although in different style and location, found on each bill.

The reverse contained the warning "Counterfeiting of the receipt or circulation of a counterfeited receipt are subject to severe punishment". Lower value notes are printed on plain paper, while Ten Marks and higher may have watermarked paper with wavy lines. Much effort went into the production of this elaborate monetary system. Their true value remains questionable to this day. One major purpose was easily accomplished. They prevented black market activities. If German Marks were forbidden within the Ghetto and "Receipts" were forbidden outside the ghetto, no trading was possible! Since there was nothing to buy or sell, these receipts were for all intents and purposes, worthless! Ghetto peddlers preferred tangible payments and bartering was the "currency of business."

The Mark Guittungen were worthless outside the ghetto for trade and worthless inside the ghetto. Or were they? They served as

Quittung
über
Zwei Mark
№ 016353
Der Aeltreste der Juden
in Litzmannstadt
Litzmannstadt, den 15 Mai 1940
2


50
50
50

№ 052131
50
Quittung über
Fünfzig Mark
Der Aeltreste der Juden
in Litzmannstadt
50

excellent "chips" during wagering and card games. The magnesium tokens had another use. Due to the flammability of this metal, we learn that they may be used as an excellent source of fire and therefore heat, during the cold winter months. For this reason, less of the magnesium variety exist today. Of those that do remain, they are usually found in a corroded state, since the magnesium alloy is less inert and breaks down easily.

When you look upon the barbed wire on both the metal and paper tokens you can only begin to feel the suffering that the Polish Jewish community experienced. Think of the apartments with bedrooms filled with ten or twenty people - the watery potato soup - the streets filled with decay and death - the hierarchy of Jewish politicians and police carrying out the Reich's orders. Had they not been so submissive, would the Jewish plight have been different? Perhaps worse!

After the liquidation of the Lodz Ghetto, most Jews went on to perish in the Auschwitz-Birkenau. There isn't much left to remember of those fateful days. Swiftly disappearing memories of the Ghetto life, memories in print and old fading photographs are evidence of these horrible events in Poland. The feel of the Ghetto Receipts in your hand, a tangible part of our sad history, can be easily owned and collected. Sold by many dealers, in various varieties and conditions, they can easily become part of your family treasures to pass on to future generations - one of the few tangible reminders of that fateful era!

The ALEPH BETH Page ...Dedicated to the Beginner

by Edward Janis

Q. What is the rarest coin of modern Israel? Harry M., Philadelphia, Pa.

A. I believe you are talking about coins struck for circulation. In numismatic circles, when discussing rarity we do not consider patterns, experimental pieces, off-metal trials in our evaluation of rarity. For example, back in 1948, the Finance Ministry decided to experiment with the production of the 25 Mils Aluminum piece in a cutlery factory in Tel-Aviv. These pieces were never meant for circulation. However, with the striking of similar coins in 1949 which were dated "Tashat" – 5709-1948/49 as against the previous issue dated "Tashat" – 5708-1947/8, we find justification in placing the 1948 issue in our evaluation of rare issues. The Government found an extreme shortage of small change in circulation and decided to put the remnants of the 1948 25 mil pieces into circulation as a "temporary measure". This is prior to the production of the 50 and 100 prutot (yes prutot; the Government used the singular rather than the correct plural) pieces in Great Britain.

We cannot consider the one Agora coin with eight grains instead of the regular ten grains in our evaluation. This was a pattern piece. An employee of the State Bank saw eight of these low valued pieces in a box and "erroneously" placed them into circulation. I would have used another word. When news leaked out to the collectors who started searching their pocket change, three pieces were found. Since then, another has surfaced.

In my opinion, the rarest piece is the strictly uncirculated MS 65 100 Pruta reduced size Utrecht die dated 5714 (1954). The total mintage of the Berne die(s) was 700,000. The single die produced by the Utrecht mint produced an estimate of 20,000. Shortly after their release, it was discovered that these reduced size 100 Pruta pieces of 25.6 mm. were too similar to the 50 Pruta pieces having a diameter of 23.5 mm. As a result, shortly after, the 100 Pruta piece was withdrawn from circulation. In 1960, six years later, a collector noted that the Utrecht die pieces had narrow zeros, smaller berries and a smaller wreath!! This is years after the withdrawal and melt down. I have never seen a strictly uncirculated small 100 Pruta Utrecht piece. Mine is about uncirculated but not strictly uncirculated, brilliant and MS 65+.

French Camp Notes Tell Story of Painful Time

by Lance K. Campbell

One of the most misunderstood sets of camp notes from the World War II era are those issued by the French for use in their North African internment camps. If you collect French notes or camp money then you have probably seen these before, but you may not have realized what you were looking at.

As unlikely as it sounds, these notes were issued to primarily Jewish and Spanish Republican internees in labor camps run by former French Foreign Legionnaires on the border between Morocco and Algeria. I know this sounds a bit strange, but a lot of unusual things happened during World War II.

To my knowledge the story behind these colorful notes has never been printed in the numismatic press in any detail. Consequently, few collectors know anything about them. Let me be the first to admit that I am partially to blame for this as I went into almost no detail when I listed them in my book "Prisoner of War and Concentration Camp Money of the 20th Century."

The story brings together elements of the Holocaust, the French Foreign Legion, and the building of the Trans-Sahara railway. Admittedly a combination worthy of Hollywood, but none-the-less true.

On Sept. 3, 1939, France declared war on Germany. Before war broke out, the French military had been mobilized in anticipation of imminent hostilities. One of the arms of the French military that prepared itself to do battle against the German war machine was the legendary French Foreign Legion.

While doing research on the Napoleonic army, American historian John Elting observed that "The French, being a thrifty and practical people, have always been eager to let any available foreigners assist them in any necessary bleeding and dying for la Patrie. From the Scots who rode with Joan of Arc to the Foreign Legion at Dien Bien Phu, the foreign soldier, idealistic volunteer or hard-case mercenary, is an integral part of the French military tradition."

The Foreign Legion is unique among military units. Its ranks consist of foreign volunteers led by French officers. The foreign volunteers are an interesting conglomerate. Some join the Legion out of a desire for excitement and danger and an urge to live life on the edge. Others join to escape from the law, from bad marriages or any of a multitude of other problems that brought them to the end of their tether. The Legion gives the opportunity to start life over again.

The Legion was created on March 10, 1831, by order of King Louis Philippe. The order directed that "a Legion of foreigners between 18 and 48 years be recruited for service in the French army."

The first draft of the order stated that the Legion would serve only outside of France. This proviso was dropped from the final language, but the intent remained the same.

In the 1830s, France had become a haven for revolutionaries from throughout Europe. Failed revolutions in the German States, Italy, Poland and other European monarchies produced an influx of foreigners into France. Louis Philippe reasoned he had enough home-grown revolutionaries on his hands without additional ones from the outside. In short the original mission of the Legion was to clear France of these unwanted foreigners by putting them to work defending French interests outside her borders.

In the over 100 years from the creation of the Legion to the start of World War II, France continued to be a magnet for those who were dissatisfied with conditions in their home countries. In the 1930s, with war clouds beginning to gather, there were many people in Europe who sought refuge in France.

A large number of Jewish refugees were in France at the start of the war. Many Jews sought refuge from the Nazi pogrom that was rapidly occurring in neighboring Germany. France had traditionally been a country of sanctuary for Jews since the reign of Napoleon I.. Many fled to Paris in the 1890s to escape the pogroms of Eastern Europe. When World War I broke out, large numbers of Jews volunteered to join the French Foreign Legion in the fight against Germany. Jewish historian Zosa Szajkowski estimated the total number of Jewish volunteers in the French military at 4,000. This represents almost 10 percent of the 42,883 foreigners who enlisted during World War I. The exact number who enlisted in the Legion is unknown. According to Legion records, its peak strength was reached in 1915 when just under 22,000 foreigners were under arms. Obviously many foreign volunteers opted to join regular French units in lieu of the Legion.

At the outbreak of World War II, a similar pattern emerged with Jewish refugees enlisting in the Legion in some numbers. Along with the Jews came a large number of Spanish Republicans, fresh from defeat in the Spanish Civil War. In 1939, over 3,000 Spaniards joined the Legion. The influx of Spaniards and Jews posed an initial problem to the Legion's leadership. To the officers of the Legion, every Spaniard was regarded as either a communist or an anarchist and was to be treated with suspicion. The Jews were seen as being from comfortable, cultured backgrounds and lacking the necessary toughness to be legionnaires.

The Spanish Republicans had been members of a relatively ill-disciplined popular army and had problems adjusting to the iron-clad discipline imposed by the Legion's officers. While they presented a discipline problem, they proved to be good soldiers when the shooting started. A Legion officer later noted "Those officers who had been reticent about welcoming Spanish Republicans in the Legion were

delighted to recognize their worth in combat." Szajkowski noted similar reactions concerning the Jewish voluntecrs. "Anti-Semitism melted away at the front. Perhaps the common danger of death weakened any anti-Jewish sentiments they might have had. Besides, the Jewish volunteers fought valiantly, a fact the officers frankly admitted."

1940 marked a turning point for both France and the Legion. On June 5, having driven the Allies into the sea at Dunkirk, the German army wheeled around and launched a major attack against Paris. Nine days later, the French capital was under the control of the Germans, a shock that burned itself deeply into the psyche of the citizens of France and of the whole world. The City of Light was now plunged into Nazi darkness.

The German victory caused a rift in the French government. Some wanted to move to North Africa and continue the fight while others wanted to surrender. In the end, French premier Henri Petain opted to surrender. Germany then divided France in half. The northern half was occupied by German troops while Petain was allowed to set up a government in the south at Vichy. Thousands of Frenchmen fled the country to England and North Africa and joined with Gen. Charles de Gaulle in the Free French movement.

The Legion was also split apart. Some units chose to stay with the Allied cause while others opted to align themselves with the Vichy government. Because the Legion was composed of volunteers there were individual conflicts between professional loyalty to one's regiment and political loyalty to one side or the other that made unit cohesion difficult at best. In the end most Legion units opted to side with the Vichy government.

It was not long, before the Vichy government opted to demobilize that part of the Legion which volunteered just for the duration of the war. The largest groups in this category were the Jews and Spanish Republicans. The fate of those demobilized was dependent on where they were located at the time, their ability to secure a job that would support the "national economy" of France, and whether they were considered "desirable."

Those demobilized in France who were judged "superfluous to the national economy" were interned in labor camps in southern France. The category of "undesirable" included among others Jewish legionnaires, legionnaires who had disciplinary infractions, and those judged "undesirable from a national point of view." This last category consisted primarily of Spanish Republicans along with a smaller number of Poles and Czechs.

Many Spanish Republicans. Jews, and other "undesirables" were shipped to labor camps in Morocco and Algeria where they met up with their former Legion brothers from the same categories who were stranded there at the time of demobilization.

It was in these camps that the money illustrated in this article circulated. The camps had no direct relationship with the French Foreign Legion, although many of the guards were former legionnaires. It was an odd situation that saw legionnaire guarding legionnaire.

Most of the labor camps were located relatively near the border between Morocco and Algeria, with the majority on the Algerian side. There were close to 20 camps within 100 miles of the border. The camps were located near the border in order to provide labor to a massive construction project: the building of the Trans-Sahara railway. Marshal Petain signed an order on March 22, 1941, that authorized construction of the railway. The railway originated on the Mediterranean at Oran, Algeria, and ran into the interior, roughly paralleling the border, for about 400 miles. Building the railway was an arduous job that cost many lives.

Besides the labor camps, several punishment camps for unruly internees were set up to include those at Berguent, Morocco, and Hadjerat-M'Guil, Algeria. It is doubtful that those unfortunates in the punishment camps had the opportunity to use camp money. The guards were described as "old NCOs (non-commissioned officers) who could find no other employment and were willing to work for low pay." The pay situation was even worse for the internees. Their nominal salary was supposed to be 50 centimes (about two U.S. cents) per day, but often they went for months without pay.

Four denominations of notes, 5, 10, 50 and 100 francs, circulated in the camps. Whether the notes were used exclusively by the internees or by the guards as well has never been documented. Given the low pay of the internees, the denominations of the notes seem rather high. At 50 centimers a day, wages for an entire month would come to only 15 francs. Why, then, the high denominations?

One possible explanation is that the internees may have been forced to exchange their French money for the camp notes at the time of internment. Another explanation is that the guards, who earned more, could have also used the money.

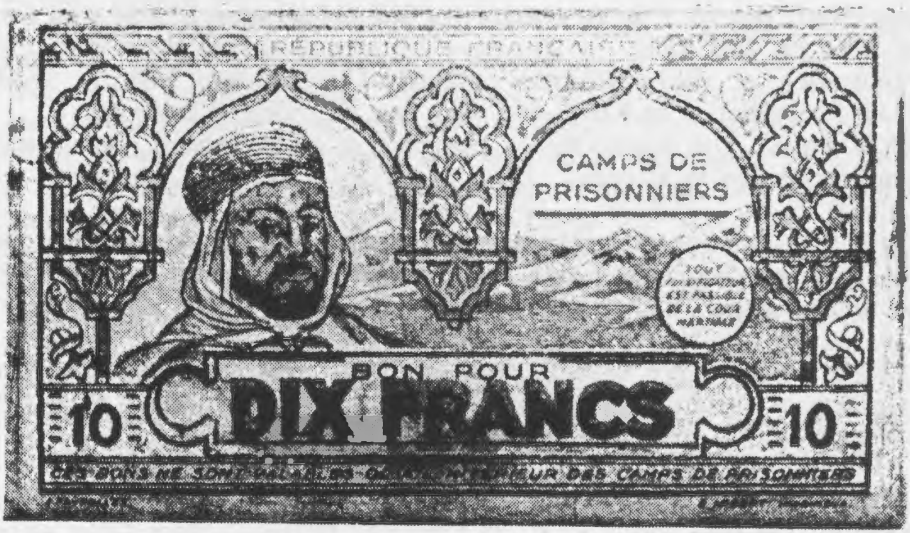
The two lower denominations are some of the most colorful of all camp notes to come out of World War 11. Both the red and green 5 francs and the red and blue 10 francs feature the portrait of a militant looking Arab. I always wondered why this particular vignette was chosen. After all, neither the guards nor the internees were Arab.

Quite by accident I discovered the identity of the Arab portrayed on the notes while doing research on the Legion. In the 1830s, Abd el-Kader was inciting Arab tribesmen in northwestern Algeria to battle against the French. He became a prominent military leader in the area and proved to be a significant thorn in the side of the French.

Why his portrait was selected to adorn internee camp notes, over 100 years later, remains a mystery. The notes were printed by a local

firm in Algeria. Perhaps the vignette was selected as a subtle protest against the French that the approving officials missed since it had been a century since Abd el-Kader was active. Perhaps the approving officials did not recognize the portrait as that of an old enemy of France, but, rather thought it to be a generic portrait of an Arab.

The two higher denominations are quite rare. While others probably exist, I only know of two notes of each denomination. Both a 50 and a 100 francs were offered in a 1993 auction that is the only public offering I know of in recent years. Both the 50 and 100 francs are similar in appearance. They are very plain compared to the lower denominations as they lack any portraits or other scenes.



A Public Kitchen Token
by Edward Schuman

The Eliach's Public Kitchen Token is printed on white card with black print and measures 2 3/4" by 4". The token was issued by Eliach's Public Kitchen and Sheltering Home in Jerusalem, Palestine.

The front of this token is printed in in English and French, "Eliach's Public Kitchen and Sheltering Home, Jerusalem, Palestine," "It is not to deal the bread to the hungry and that to bring the poor that are to thy house (Isaih 58.7)." For a good year you will be written and subscribed, receive a large charity for the redemption of the soul for the sum of 150 Mils, in the days of memorial and pity, for the organization of the traditional holiday of the month Tishray 5704 (1944), with honor and with the year and the holiday blessing.
It is signed the management. The reverse of this token depicts the same inscription in Hebrew.

It is required that every Jew give money to charity before the Holy Day of *Yom Kippur*, so as to be inscribed in the "Book of Life" for the coming year.

These tokens were used to feed and house the Jewish destitute in Jerusalem over the High Holy Days, during the hard times in Palestine caused by World War II.

The monetary Palestine Pound was equal to British Pound Sterling, valued at that time about $4.80 in American Dollars. Since there were 1000 mils to a pound, this 150 mil token had a value equivalent to 72 cents. It is possible that other denominations of lesser value exist.

Al Schacht's Baseball Token
by Peter S. Horvitz

Adapted in part from The Big Book of Jewish Baseball
by Peter S. Horvitz and Joachim Horvitz, (S.P.I. Books, 1998)

Alexander "Al" Schacht the "Clown Prince of Baseball" was born on November 11, 1892, in New York. Al says of his background in his autobiography, My Own Particular Screwball (Garden City, 1955), "There is talk that I am Jewish - just because my father was Jewish, my mother is Jewish, I speak Yiddish and once studied to be a rabbi and a cantor. Well, that's how rumors get started. The fact is I am Jewish, plenty Jewish."

Al was raised in the mean and very heavily populated streets of turn of-the-century New York. He was not a good student, but he was a great sandlot pitcher. He seemed to have known everyone. He learned pitching with the assistance of Christy Mathewson. One day, when Al was hanging around the park while the Giants were having practice, Mathewson took Al aside and showed him how to pitch his famous "fadeaway." This pitch is now called the "screwball."

Al's first step on the road to the majors was with a semi-pro team in Walton, New York. He played with them in 1910 and 1911. During his tenure there, he won 16 straight games, and also, with his clowning around, planted the first seeds of his later career as a baseball clown. Al's first real minor league team was Erie (Ohio-Pennsylvania League). He started 1912 with them, but never really got a chance to play, before being released because the team had too many pitchers and Al was the smallest one.

Al continued 1912 with the Cleveland team of the transitory U.S. League. He had a great record with this club, including winning 5 games straight, but when the league collapsed, Al was out of work. He finished the 1912 season pitching for the semi-pro New York Metropolitans. From 1913 to 1915, Al hurled for Newark, NJ (International League). During the 1915 season, this team moved to Harrisburg, PA, then, in 1916, returned to Newark. It was during this period that Al roomed with Jim Thorpe, who told him that, with his nose, he looked like "a Jewish Indian." During the 1916 season, Al developed a sore arm and the team laid him off. When he got a chance to complain to John McGraw about this injustice, McGraw, always on the lookout for Jewish players, hired him on the spot. But Al never got a chance to play for the Giants; he just spent the balance of the season on their bench.

Al played the 1917 season with Rochester (International League). Al expected to hear from the army in 1918, so he spent the first half of the season with the Bethlehem Steel Co. team. Al was inducted into the Army in 1918, however, and stayed in the service until 1919, all the time playing ball. Al had the best year of his career in 1919, playing for the Jersey City Skeeters (International League). He won 20 games that year, including 10 shutouts, which was a record for the

team. As good a record as this was, it was even more remarkable, considering how wretched the Jersey City team was that year. It won only 45 games during the entire season.

Al's magic season did not go unnoticed, and on September 18, 1919, he made his major league debut for the Washington Senators under the management of a man who would come to his aid on many occasions in years to come: the great Clark Griffith. Al pitched in only 2 games in 1919 for the Senators and he won them both, giving him a percentage of I .000 that year. His ERA was just 2.40. With a record like that, it is not surprising that Al was back in 1920 as a regular part of the Washington team.

In 1920, Al appeared in 22 games for the Senators. He won 6 games and lost 4. His ERA was 4.44. In 1921, his last year in the majors, Al appeared in 29 games. He had 6 wins and 6 losses. His ERA was 4.90. Al's lifetime major league percentage was .583, 14 wins and 10 losses. His ERA was 4.48. In 3 years, he appeared in 53 games for the Senators. Al's major league career was brief, despite some remarkable early appearances, because his arm had been overworked during his years in the minors. Furthermore, he had suffered, during his years in the minors, from malaria, ulcers, torn cartilages, and sore arms. Then, during 1920, he suffered a broken shoulder. Al's career was a remarkable mixture of ups and downs.

One of Al's proudest boasts was that Babe Ruth never hit a home run off him during their many encounters in the minor leagues and in the majors. Al pitched the first game Ruth ever started in left field. He once struck out the Babe on three pitches-a rare feat.

From 1922'to 1923, Al played for Reading, PA. Then, unfortunately the new manager, who took over the team at the start of the 1923 season, didn't approve of Al's brand of humor and he was fired. Al's contract was immediately picked up by Binghamton (New York Pennsylvania League), where his clowning proved to be a great attraction. Al concluded his playing career in 1924 with New Haven (Eastern League). During these later stints, Al would double as a third base coach or really triple, for he would also entertain the crowds with his humorous antics.

During his playing days, Al developed a reputation as one of the finest third base coaches in the business. He returned to the majors 1925, as coach for the Washington Senators, and would hold this job until 1934. In 1935 and 1936, Al was a coach with the Boston Red Sox. It was, however, as a baseball clown, entertaining between innings, and even during play, that Al earned immortality. The act was begun with another ex-pitcher, Nick Altrock, but in 1934 Al went out on his own. The comedy routine, which included humorous stories and broad pantomime-all played out in a battered top hat, tattered frock coat, and huge baseball mitt-took him to 25 World Series, from 1927 to 1952, and 18 All-Star Games and almost countless major and minor league games. He entertained for the USO

during the Second World War, including tours in Europe, Africa, and the Pacific. Al boasted that more people, 68 million, had seen him perform than any player in major league history.

Al Schacht opened a popular New York restaurant and authored three books, including Clowning Through Baseball and his autobiography, My Own Particular Screwball. Al died in Waterbury, Connecticut, on July 14, 1984, at the age of ninety-one.

Al Schacht advertised his popular New York restaurant in many of the familiar ways of the time. There exist flyers for the eatery illustrated with pictures of Al in his famous crushed top hat and bedraggled tails, worn over a baseball uniform. There are available a number of different match book covers, including a very clever one with the striker shaped like a baseball diamond and the matches like bats. Menus from Al's restaurant are also frequently seen in a number of different designs. Some of these may have been special souvenir menus, but customers must have often just walked off with these attractive pieces.

In numismatic terms, the most interesting such advertising piece was a 1954 aluminum token. This token measures 44 millimeters. The obverse bears no design, just inscriptions. At the top edge appears WHEN IT COMES TO FOOD I'M NOT CLOWNING. In the middle appears AL SCHACHT'S RESTAURANT and the address 102 EAST 52" OFF PARK, N.Y.C. and the phone number PL 9-8570. At the bottom is a star between two smaller stars. The reverse gives the New York Giants home games schedule for 1954. Within the center circle of the reverse, besides the identification of what is represented, appears the name of the company that made the token, BILL-E-CO and a U. S. patent number. Also in this center circle, there is a raised dot in the middle, so that the token can be used as a spinner.

While Al Schacht material is plentiful, I have only seen this particular token offered for sale on a single occasion, over the last seven or eight years.

The Second President of Israel
by Shneur Zalman Shazar

Izhak Ben-Zvi was a yishuv leader and the second president of Israel. Ben-Zvi was a founder and leader of Zionist Socialism, of the pioneering Zionist labor movement, and of Jewish self-defense, both in Russia and in Erez Israel. He also made important contributions to the historiography of Erez Israel and of ancient and remote Jewish communities. His personal simplicity, modesty, and empathy for all the communities and sects of the country endeared him to the citizens of Israel.

Ben-Zvi was born in 1884 in Poltava, Ukraine, the eldest son of Zevi Shimshelevich (Shimshi). His father, a member of Benei Moshe, went to Erez Israel in 1891 to explore possibilities for settlement. Educated in both a traditional and a modernized heder, Ben-Zvi later studied at a Russian gymnasium from 1901-05. He visited Erez Israel for the first time in 1904 for a period of two months. He entered the University of Kiev in 1905, but studies were interrupted by the general strike that year. During the November pogroms he was active in the Jewish self-defense organization in Poltava. In 1906 he attended the founding conference of Po'alei Zion-Zionist Social Democrats of Russia, held in Poltava where his childhood friend, Ber Borochov, proposed the founding program of the party. Ben-Zvi served on the committee of three that formulated the final version of the program and was himself responsible for the points dealing with Palestine.

In June 1906 a search of Ben-Zvi's parents' home by the Russian police revealed a cache of weapons belonging to the self-defense organization that Ben-Zvi headed. His father was sentenced to lifetime exile in Siberia (he eventually settled in Erez Israel after serving 16 years of his sentence). His aunt, his sister, and his brother Aaron Reuveni were also imprisoned, but Ben-Zvi himself escaped to Vilna where he participated in the clandestine activities of the central committee of Po'alei Zion.

He traveled to Germany, Austria, and Switzerland to try to influence Jewish students there. In Vienna he organized the first ties between Po'alei Zion branches in different countries. At the end of 1906 he returned to Vilna which became the center of the movement. Ben-Zvi settled in Erez Israel the beginning of 1907. In the same year he was a Po'alei Zion delegate from Erez Israel to the Eighth Zionist Congress held in the Hague. Ben-Zvi participated in the founding of the Bar Giora organization (in Jaffa, 1907), and in 1909 of Ha-Shomer, along with Rahel Yanait (Ben-Zvi), who had settled in Erez Israel in 1908. They were married in 1918.

After the second Turkish revolution (1909), Ben-Zvi traveled to Turkey on behalf of Po'alei Zion. He visited Smyrna, Constantinople, and Salonika, as well as Beirut and Damascus, establishing ties with

the Jewish communities and with Jewish labor movement leaders. In Salonika he first encountered the remnants of the Shabbatean sect, later to become a subject for his research.

With the outbreak of World War I, Ben-Zvi interrupted his studies at'the University of Constantinople and returned to Erez Israel.'During the persecution of Jews by Jamal Pasha, the Ottoman governor, Ben-Zvi, together with David Ben-Gurion, was imprisoned. They were both deported, and eventually made their way to New York. There they founded the He-Halutz movement of America (1915), establishing branches in many cities.

Before the British offensive on the Palestine front, Ben-Gurion and Ben-Zvi initiated a volunteer movement for Jewish battalions in the U.S., and were among the first volunteers. They arrived in Egypt in 1918, and from there went to Erez Israel as soldiers of the Jewish Legion in the British Royal Fusiliers. During the Arab riots in Jerusalem (1920, 1922, 1929), Ben-Zvi was active in the ranks of the Haganah, while also representing the yishuv in negotiations with the authorities.

He was elected to the central committee of the Ahdut ha-Avodah Party at its founding convention. During the summer of 1920 he participated in the world conference of Po'alei Zion held in Vienna, in which the movement split under the impact of the Bolshevik revolution in Russia. Ben-Zvi was instrumental in its reorganization on a firm Zionist platform.

In October 1920 Ben-Zvi was appointed by Sir Herbert Samuel to the Palestine Advisory Council, which had been set up as a substitute for an elected representative body. But with the Jaffa riots of May 1921 and the subsequent suspension of aliyah, he resigned from the council in protest against Mandatory government policy.

Ben-Zvi was elected to the secretariat of the Histadrut at its founding in 1920. He devoted a considerable part of his public activity to Jerusalem and its Jewish population. He was first elected to the Jerusalem Municipal Council in 1927, but after the riots of 1929 he resigned from the municipality in protest against the stand of the city's Arab administration. In September 1934 he was reelected to the municipality.

He participated as a delegate in all the Zionist Congresses during the 1920s, and as chairman of the Va'ad Le'ummi he represented the Jewish community of Palestine at the coronation ceremonies of King George VI (1937) as well as at the Round Table Conference on Palestine in London (1939).

Ben-Zvi became known as a prolific journalist, and his many articles, published under his own name as well as under various pseudonyms, appeared in a variety of newspapers. After the establishment of the State of Israel, Ben-Zvi was elected as a Mapai member to the First (1949) and Second (1951) Knesset. Upon the eath death of President Chaim Weizmann, Ben-Zvi was elected president of

the state (1952), and in 1957 was returned by the Knesset to that office for five more years. In 1962 he was elected president for a third term. He died in office on April 23, 1963.

Ben-Zvi headed the Institute for the Study of Oriental Jewish Communities in the Middle East, which he founded in 1948 and which was named the Ben-Zvi Institute (1952). His research on the history of the people of Israel, begun in his youth (1904), was to be a lifelong endeavor. The scholarly works that he published were devoted mainly to research on communities and sects, such as the Samaritans, Karaites, Shabbateans, Jewish communities in Asia and Africa, the mountain Jews, and others and to the geography of Erez Israel, its ancient populations, its antiquities, and its traditions. His brochure Ha-Yishuv ha-Yehudi bi-Kefar Peki'in ("The Jewish Yishuv in Peki'in Village," 1922) was the beginning of a series of studies on the Jewish villages in Erez Israel that preceded modern Jewish settlement, most of which were included in his book She'ar Yishuv ("The Remnant of the Yishuv," 1927) and in vol. 2 of his writings. His studies of communities were greatly facilitated by his direct contact with the subjects and by their willingness to reveal historical documents previously unpublished.

The Ben-Zvi State medal of the Israel President's series was recently issued by the Israel Government Coins and Medals Corp. This medal, issued in gold and in silver, is available from the A.I.N.A. New Issues Office, Box 836 Oakland Gardens, NY 11364.

The cast bronze plaque of Itzhak Ben-Zvi, by Kormis, is from the Samuel Friedenberg "Great Jewish Portraits in Metal collection at the Jewish Museum in New York is also illustrated.

A HALF FORGOTTEN ZIONIST

Abraham Menahem Mendel Ussishkin was born in Dubrovno in the Mogilev district, Russia, into a Hasidic family in 1863. He received a typical orthodox education customary to Hasidic families at that time. In 1871, when his family moved to Moscow, he received a secular education.

He continued to study of Hebrew and avidly read the works of the writers the *Haskala* (Jewish Enlightenment) movement. Shocked by the Russian pogroms against the Jews, Ussishkin became involved in the creation of the Moscow branch of the early Zionist movement *Hoveve Zion*. In 1882 he entered the Moscow Technological Institute where he founded a Jewish students' society.

In 1884 he was one of the founders of a Moscow student Zionist group, the *Bene Zion* society, and in 1887, was elected as a delegate to the *Hoveve Zion* conference held at Druzkeniki. It was here that he was revealed as one of the outstanding younger leaders of the movement.

Ussishkin joined the *Bene Moshe* society founded by Ahad Ha-Am in 1889, which had the aim of ensuring personal dedication to spiritual renaissance of the Jewish people as preparation for their settlement in Eretz Israel. He visited Eretz Israel for the first time in 1891. When Russia was divided up into districts for the purpose of Zionist activities at the Third Zionist Congress, he was chosen to head the Yekaterinoslav District. Under his leadership, this district, which included all of Southern Russia and the Caucasus, became one of the most active in Russian Zionism.

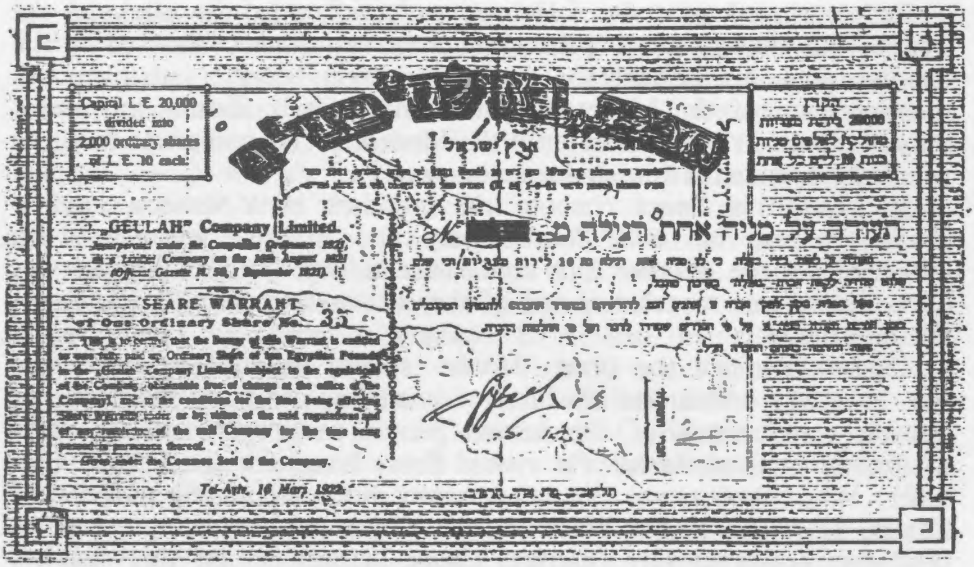
Ussishkin remained in Yekaterinoslav (later Dnepropetrovsk) for fifteen years, where he soon became one of the leaders of Russian Zionists. He advocated the establishment of a mass movement that would unite the Jews of eastern and western Europe and pave the way for settlement in Eretz Israel.

In 1896 Ussishkin first met Herzl in Vienna and accepted Herzl's offer to help organize the first Zionist congress He was elected its Hebrew secretary and took an active part in the debates. Upon his return to Russia, Ussishkin plunged into Zionist work.. At the Second Zionist Congress (1898) he was elected to the Zionist General Council of which he remained a member for the rest of his life.

Menahem Mendel Ussishkin with Albert Einstein

He was active in the dissemination of Hebrew literature and actively supported the publication of Hebrew periodicals in eastern Europe. In 1903, with Herzl's blessing.

Ussishkin journeyed to Eretz Israel for the *Geulah Company*, which was founded by Russian Zionists to purchase land to be parceled out and sold to settlers. A rare share certificate of this company, from the Sidney L. Olson collection, now in the Israel Museum, issued at Tel-Aviv the 16th of March, 1922 is illustrated.



Ussishkin organized a conference in *Zikhron Ya'akov* attended by seventy representatives of the Jewish settlements at which he advocated the organization of the Jewish community in the country. Despite the enthusiastic report he delivered on his return to Russia, there was no practical outcome to this conference. However, a meeting of sixty teachers that he organized in *Zikhron Ya'akov* was successful in establishing the Hebrew Teachers' Association.

At the Fifth Zionist Congress in 1901, he delivered the address on the "United Organization," in which he stressed that there was no room for separate groups and societies. He also proposed the establishment of the Anglo Palestine Company in Erez Israel, as a branch of the Jewish Colonial Trust. This proposal was adapted, and the Anglo-Palestine Company, later the Anglo-Palestine Bank proved to be one of the most important elements in the Yishuv.

On his return to Europe, Ussishkin discovered that the Sixth Zionist Congress, which he was unable to attend, had passed a motion to send a commission to Uganda to examine the British government's offer to establish an autonomous Jewish colony there. He decided to fight this decision and sent to the congress delegates an open letter expressing his strong objection to the resolution. Quite angered by this attack, Herzl published a strong reply castigating

Ussishkin for publicly criticizing a resolution taken by the body of which he was a member. Undaunted, Ussishkin convened a conference of an anti-Uganda faction called Zionists for Zion and successfully led the struggle for the abandonment of this scheme at the next Zionist congress.

In 1904 he published "Our Program" in which he formulated his plan for pragmatic Zionism - a synthesis of political and practical Zionism. He pointed out that the Jewish people must prepare itself to be able to set up an independent political, cultural and economic center. He proposed the establishment of a Jewish labor brigade that would send unmarried Jews to Palestine to serve for three years in agricultural work. This would be considered as their military service on behalf of the Jewish people. In this pamphlet, he also advocated the acquisition of land, aliya (settlement), and educational and organizational work among the people. He spoke for the first time of farms and settlements in which Jewish workers would cultivate the land acquired by the Jewish National Fund with their own hands, without help from hired laborers.

In the winter of 1912, at the Eighth Conference of the *Hoveve Zion* he spoke of the need of a Hebrew University and pushed through a resolution to allocate 50,000 gold francs for the purpose of acquiring land on Mt. Scopus.

In 1919, Ussishkin attended the Paris Peace Conference which he addressed in Hebrew, the first time this language was used at an international conference. That year Ussishkin settled in Palestine where he was appointed to head the Zionist commission which led the struggle of the Jewish community to establish the national home.

Ussishkin'a major contribution to the practical development of Palestine was made during the years 1923-1941 when he was chairman of the Jewish National Fund. In this capacity he was instrumental in raising funds throughout the Jewish world to purchase and develop large tracts of land as the property of the nation. Due to his efforts, large tracts of land were purchased in the Jezreel Valley, Hefer Plain, Haifa Bay area, Beth Shean and the Upper Galilee. For sixty years, no Zionist or Jewish national activity took place in which he had not participated.

Ussishkin died in 1941. Today, he is hardly remembered at all, and yet, he played such an important part in creating what is today called the State of Israel.

The editor could not find a single medal issued to commemorate the life of this illustrious Zionist. A small bronze medallion, issued in 1933 by the Jewish National Fund on their 70th Anniversary, bears the portrait of Abraham Menahem Mendel Ussishkin, who served for so many years as chairman of this organization.

Rabbi Sabato Morais

Sabato Morais, an American rabbi and founder of the Jewish Theological Seminary, was born in Leghorn, Italy, in 1823. He was the elder son and the third of nine children of Samuel and Bona Morais. The Morais family originally came from Portugal, being probably among the large number of Jews who temporarily fled to this country from the Inquisition.

He received his early Hebrew education from the teachers in his community, and while still a child earned some money teaching Hebrew hymns and prayers to other children. In addition to Hebrew and Italian, he acquired a familiarity with Aramaic, French and Italian. At the age of 22, he applied for the position of assistant hazzan at the Spanish and Portuguese (Bevis Marks) congregation in London, but being unfamiliar with English was not accepted. He returned to Leghorn and after improving his English became director of that congregation's orphan school in 1846.. During his five years in England he learned much about Jewish life in an Anglo-Saxon environment, and established a friendship with Moses Montefiore and the Italian patriot, Mazzini.

In 1851 he arrived in the U.S. to become hazzan of Mikveh Israel congregation in Philadelphia, succeeding Isaac Leeser. He served in this position until his death in 1897, 47 years later. From the date of his installation as hazzan of the synagogue, until his death, his influence was a continually growing power for conservative Judaism. He strove to unite the Sephardi and the Ashkenazi elements in the congregation, and later to help the Russian Jewish immigrants. Morais influenced many young men who became leaders of American Jewry, including Cyrus Adler, Mayer Sulzberger, and Solomon Solis-Cohen.

His sermons covered a wide scope of thought and action. He showed the loftiness of his spirit when, in spite of congregational opposition to the expression of his views during the Civil War, he continued, both in prayer and in his discourses, to show his warm sympathy with the cause of the slave. When, in 1867, Maimonides College was established, he was elected professor of the Bible and Bible literature, and held that chair as long as the college existed.

He had a deep love for Jewish music and a great interest in Jewish scholarship, especially of Sephardi studies. He translated a work of S. D. Luzzatto and rendered the writings of other Italian Jewish scholars into English. He was involved in the revival of Hebrew and wrote prose and poetry and encouraged others to write in Hebrew. He published a commentary on the Book of Esther and translated Jeremiah for the Jewish Publication Society edition of the Bible. In 1887 he received an honorary LL.D. from the University of Pennsylvania, the first Jew to receive this distinction.

Sabato Morais was neither an original thinker nor an incisive expositor but his earnestness and breadth of outlook enabled him to rally the forces of Conservatism in American Jewry at a time when the drift was predominantly in the direction of Reform. At one stage he showed a readiness to cooperate with I. M. Wise in the work of Hebrew Union College, but the radical nature of the Pittsburgh Platform (1885) convinced him that a separate institution to train rabbis on Conservative lines was needed. He was the prime mover in the establishment of the Jewish Theological Seminary (1887) and was president of its faculty until his death.

In addition to the work he did in official position, he was most active in religious, educational and charity matters. The Hebrew Sunday School, The Hebrew Education Society of Philadelphia, and the Young Men's Hebrew Association of Philadelphia numbered him among their most steadfast friends. He was able to secure timely aid for the agricultural colonies established in New Jersey by Baron de Hirsch and was the representative of the Baron in his Carmel Colony. Among non-Jews as well, he was also widely known and esteemed and was very frequently called upon to speak at public assemblies.

The rare portrait medal of Sabato Morais appeared in the November 1997 Exonumia Auction by Presidental Coin and Antiques Co., Inc. The medal, issued in 1923, sculpted by J. Toto Schweitzer, is 63.38 mm in diameter and was issued in bronze. The obverse has a front facing bearded bust of the Rabbi surrounded by the legend: SABATO MORAIS 1823-5583 1897-5658 (His vital dates according to both Julian and Jewish calendars). A long 13 line inscription on the reverse reads: IN / COMMEMORATION / OF THE 100TH ANNIVERSARY / OF THE BIRTH OF / SABATO MORAIS / MINISTER OF THE KK MIKVA / ISRAEL IN THE CITY OF / PHILADELPHIA 1851-1897 / FOUNDER OF THE / JEWISH THEOLOGICAL / SEMINARY OF AMERICA.

An American Soldier
by Henry Cohen

Leon Dyer was born at Alzey, Germany on October 9, 1807. He died in Louisville, Ky. in 1888. At an early age he emigrated with his parents to Baltimore. In the early part of his career he worked in his father's beef-packing establishment which was the first in America.

As a young man he enjoyed great popularity with the citizens of Baltimore, and filled a number of minor public offices. When the great Baltimore bread riots broke out, he was elected acting mayor, and through his intervention order was soon restored.

While Dyer was engaged in business in New Orleans in 1836, Texas called for aid in her struggle for Independence from Mexico. Dyer was at that time quarter-master general of the state militia of Louisiana. With several hundred citizens of New Orleans he embarked at once on a schooner bound for Galveston, arriving two days after the battle of San Jacinto. He received a commission as major in the Texas forces. The Louisiana contingent was assigned to the detachment of Gen. Thomas Jefferson Green, and saw active service clearing western Texas of bands of plundering Mexican troops. When Santa Anna was taken from Galveston to Washington, Major Dyer accompanied the guard, and Santa Anna's autograph letter thanking Dyer for courtesies received on the journey testifies to the general's gratitude.

Dyer's natural talent and strong patriotic feeling won him the confidence of antebellum statesmen, and in Van Buren's administration he was chosen to be the bearer of despatches to the Prussian government. Dyer saw extended service in the United States army. He was on General Scott's staff in the Florida campaign against Osceola, the Seminole chief, and was wounded in the neck in the final battle which ended in Osecola's defeat and subsequent capture. During the Mexican war Dyer, then with the rank of colonel, was appointed quarter-master general by Gen. Winfield Scott. In 1848, Colonel Dyer crossed the plains to California and settled in San Francisco, where he founded a congregation - the first on the Pacific coast.

Before his departure from Baltimore. in 1847, he had been presented with a gold medal by the community of that city. The reverse is engraved "Presented to Leon Dyer, President of the Hebrew Congregation and Assistant Society by his friends October 1st 1847.

ERRORS AND DEVIATIONS IN NOTES OF THE BANK OF ISRAEL

By Shlomo Tepper

Several conditions are necessary in order to issue a new note:

A. Previous administrative conditions:

1. Decision of the authorities and the appointed officials to issue a new note.
2. Planing of the note and the details to appear on it including the security marks.
3. Designing the new note.
4. Decision about the printer.

B. Manufacturing procedures of the note:

1. Fixing the quality of the paper.
2. Preparing of films and plates for printing.
3. Inks for printing, chemicals and other necessary materials for the printing process.
4. Printing and cutting machine.

It appears that during the production process some deviations from the original planing happens. Some of these deviations are discovered by normal production control means, but a small number remain undiscovered and these errored notes are normally issued.

Collectors of banknotes, coins, medals and philatelic material are very happy when one of those damaged or distorted banknotes is added to their collections. These items are usually quite rare and, the rarer they are the more their value rises among collectors.

The errors and deviations discovered in the Israeli banknotes can be classified as follows:

1. Printing errors
2. Color or ink errors.
3. Technical errors.
4. Cutting errors.
5. Known errors.

Printing errors

- Because of lack of adjustment between plates of different colors, a distortion in the printing of the note occurs.
- Part of the details that should have been included, is missing; i.e. lack of signature or lack of the print-line "Bank of Israel".
- Partial print on one side of the note.
- Lack of or partial print of serial numbers.
- Turned around print of part(s) of the note; i.e. upside down signature or value.

Color or ink errors

- Bad adjustments of colors or color stains.
- Jabotinski note with yellow glasses.
- Fisherman note with orange instead of yellow leaves.
- Herzl note with a tear in the eye of Herzl.
- All sorts of color stains.
- All sorts of Phosphor stains.

Among the color stains there are repeated wrong side prints of details caused when the printing ink is not dry enough. (up-clutch).

Technical errors

- Different serial numbers on right and left side of the note, caused by numeration advancing on one side only.
- Different prefixes on right and left side of the note caused in the same way.

Cutting errors

- Diagonal cut of the note itself.
- Cut with "train" caused by a fold in the paper.
- Uneven cut of the note (especially in threefold).

Known errors

Errors which were discovered during the production process or right after it, like the note
" Harav Maimon" which was printed by mistake "Rarav Maimon"

In the last months I conducted a survey and found about 150 notes with different errors. Partly the errors are repeated on the same series of notes. Another of our members conducted his own research and concluded that:

- About 30 "Maimonides" 1 Nis notes without signature were discovered up until now.
- Seven 100 Nis 1986 Ben-Zwi notes without signature were discovered up until now.
- Eight "Golda" 10 Nis threefold with differences in serial number between right and left side are known up until now.

EDITOR'S NOTE: Shlomo Tepper has corresponded with A.I.N.A. regarding the new organization formed in Israel, primarily of banknote collectors, who like their American paper money enthusiasts, seek to find and collect all varieties in their currency. Please refer to the Club Bulletin on page 48 for further information.

CLUB BULLETIN

DONNA J. SIMS N.L.G.

Editor

P.O. BOX 442 HERMOSA BEACH, CA. 90254-0442

Volume XVIV No. 5 September-October 1998

INS OF LONG ISLAND: "Israel - 50 Years Young" was the discussion topic at the May meeting. June was the last meeting before summer break. Herzl was the program topic. Discussion was also held regarding planning out upcoming meetings and types of programs.

INS / ICC OF LOS ANGELES: A very educational and absorbing presentation on "Music and Ancient Jewish Coinage" by Dr. Thomas Fitzgerald was given at the May meeting. Dr. Tom (as he affectionately is referred) always does a great amount of research for all of his programs, and in so doing, the audience is usually spellbound. The June meeting was a little different; an open executive committee/board meeting was held. Ernest discussion was held on a variety of suggestions which were either adopted or will be explored. Some topics include: membership prize rules have changed; local advertising will be implemented on a continual basis; exhibiting will now have a point system wherein the one with the most points at the end of the year will receive a grand prize at the annual gala holiday event. On behalf of AINA, yours truly presented to the membership a number of tokens and medals to be used as give-aways. It was also announced that several members had recently been honored at the 70th Anniversary meeting of the Los Angeles Coin Club by receiving a Presidential Award which was presented to them by Anthony Swiatek, president of the ANA. Those so honored were Paul Borack, Dr. Walter Ostromecki and Murray Singer. It was also announced at that gala event that a new annual award, the "Murray G. Singer Outstanding Hobby Mentor of the Year Award" was being presented to none other than Murray Singer himself. This award was established by ANA Regional Coordinator (California & Hawaii) Dr. Walter Ostromecki.

INS OF MICHIGAN: Milt Shapiro spoke on "The Medals and Art of Marc Chagall" at the May meeting. Some of you may not know that Marc Chagall, one of the most outstanding Jewish artists of the 20th Century, was born in Russia but also lived in France, Germany and the United States. The 100th anniversary of his birth was celebrated in 1987. Jack Schwartz displayed a number of books about the artist's life and his work. Jack also reminded everyone of the upcoming Arthur Szyk Show to be held at the Spertus Museum in Chicago from August 16, 1998 to February 28, 1999. The museum is on Michigan Avenue not far from the Chicago Museum of Art. No meeting was held in June or the rest of the summer. The next event will be a special dinner meeting, location to be announced later, in September. Arnold Shay, who recently acquired one of the most outstanding collections of Judaica in his hobby career, will give a special presentation on "A Newly Found Documentation from the Ghetto in Poland."

INS OF NEW YORK: The last meeting of the season was in June. Exhibit topics were: letter - "R"; topic - eagle; and calendar items - Flag Day and Father's Day. As always, members are challenged to bring a numismatic item in all three categories. Next meeting will be in September.

THE ASSOCIATION OF COLLECTORS OF PAPER-MONEY, COINS AND MEDALS IN ISRAEL: Received a notice and a membership application of this group which meets in Tel-Aviv. This is a newly formed numismatic society where new members are being recruited locally and internationally. The June meeting was held at the Beit America restaurant. For the program, participants were shown a projection of irregular banknotes and coins with mistakes and imperfections: printing mistakes, left out details while printing, re-print (up-clutch), uneven cut of notes, moved printing plates, unequal serial numbers on the same note, absence of signatures, and irregular mint.

MOMENTS IN THOUGHT: Someone has suggested that there are "Six Priceless Gifts" you can give: to your enemy - forgiveness; to your opponent - tolerance; to your friends - your heart; to your children - a good example; to yourself - respect; and to everyone else - charity. (from Captain Read, CHC, USN, Command Chaplain, Support Center New York).

COMMENTS FROM DJS: Hope you are having a great numismatic summer. See you at the ANA in Portland. Be well, be happy.

Please use this form to sponsor a new member for A.I.N.A. You can cut this page along the dotted line and not cause any damage to the book.

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